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# LATINE

EDIDIT

EDGAR S. SHUMWAY,

LING. LAT. PROF. ADL. IN CONLEGIO RUTGERSI.

IN HOC FASCICULO INSUNT

M. PORCIVS CATO CENSORIVS.

C. IVLIVS CAESAR.

M. ANTONIVS.

CICERO.

DE VITA HORATI. Colloqvium.

NOMINA QVAE A CHRISTIANO  
FLVNT.

EPISTVLAE.

AD DISCIPVLOS.

COLLOQVIA DE MODO SVMMO-  
TIVO.

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RVINAM LAMENTATVR.

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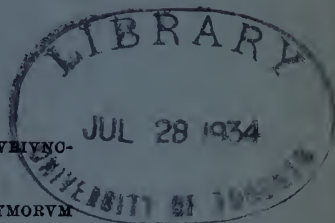
THE TWO CROWNS. [From the  
Latin of Angelinus Gazeus.]

EPITAPH.

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*Iter est longum per praecepta, breve et efficax per EXEMPLA.*—SENECA.

NOVI  
EBORACI.

# L A T I N E .

MENSE SEPT.  
MDCCCLXXXIII.

*"Multa Roga: Retine Docta: Retenta Doce."*—COMENIUS.

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*Lector:* Quid tibi vis, O ephemeris parvula?

*Latine:* Ut Terenti verba flectam: *Latini* nihil a me alienum puto. "*Non enim tam praeclarum est scire LATINE quam turpe nescire.*"—CIC. BRUT. CXL.

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## M. PORCIUS CATO CENSORIUS.

1. Ille Cato, cum esset Tusculi natus, in populi Romani civitatem susceptus est, ita, cum ortu Tusculanus esset, civitate Romanus, habuit alteram loci patriam, alteram iuris. (de leg. 2 § 5. Cf. pro Plancio § 20: M. Cato, ille in omni virtute princeps, Tusculanus. And Brut. § 294: Cato homo Tusculanus.)

2. M. Catoni, homini ignoto et novo, quo omnes, qui isdem rebus studemus, quasi exemplari ad industriam virtutemque du-  
cimur, certe licuit Tusculi se in otio delectare, salubri et propinquo loco; sed homo demens, ut isti putant, cum cogeret eum necessitas nulla, in his undis et tempestatibus ad summam senectutem maluit iactari quam in illa tranquillitate atque otio incundissime vivere. (de re publ. 1 § 1.)

3. M. Cato, homo sapientissimus et vigilantissimus, cum se virtute, non genere populo Romano commendari putaret, cum ipse sui generis initium ac nominis ab se gigni et propagari vellet, hominum potentissimorum suscepit inimicitias et maximis laboribus usque ad summam senectutem summa cum gloria vixit. (in Verr. 5 § 180.)

4. M. Cato cum Quinto Maximo quartum consule adulescentulus miles ad Capuam profectus est quintoque anno post ad Tarentum; quaestor deinde quadriennio post factus est, quem magistratum gessit consulibus Tuditano et Cethego. (Cato mai. § 10.)

5. M. Cato miles bello Punico fuit, quaestor eodem bello, consul in Hispania, quadriennio post tribunus militaris depugnavit apud Thermopylas M' Glabrione consule. (Cato mai. § 32.)

6. In bello cum Antiocho gesto virtus enituit egregia M. Catonis. (pro Mur. § 32.)

7. M. Catonem illum Sapientem, clarissimum virum et prudentissimum, cum multis graves inimicitias gessisse accepimus propter Hispanorum, apud quos consul fuerat, iniurias. (divin. in Caecil. § 66.)

8. M. Catonis consilio illatum bellum tertium Punicum, in quo etiam mortui valuit auctoritas. (de offic. 1 § 79.)

9. M. Cato senatui quae sint gerenda praescripsit hoc modo: 'Karthagine male iam diu cogitanti bellum multo ante denuntio, de qua vereri non ante desinam quam illam excisam esse cognovero. (Cato mai. § 18.)

10. De bello Punico cum aliud M. Catoni, aliud L. Lentulo videretur, nulla inter eos concertatio umquam fuit. (Tusc. 3 § 51.)

[*Reliqua deinceps persequemur.*]

#### C. IULIUS CAESAR.

1. Utinam C. Caesari contigisset adulescenti, ut esset senatui atque optimo cuique carissimus! quod cum consequi neglexisset, omnem vim ingenii, quae summa fuit in illo, in populari levitate consumpsit. itaque cum respectum ad senatum et ad bonos non haberet, eam sibi viam ipse patefecit ad opes suas amplificandas, quam virtus liberi populi ferre non posset. (Philipp. 5 § 49. Cf. in Catil. 4 § 9: C. Caesar in re publica viam, quae popularis habetur, secutus est.)

2. C. Caesar a Catilinariis mortis poenam removet, ceterorum suppliciorum omnis acerbitates amplectitur, municipiis dispertiri, bona publicari iubet. (in Catil. 4 § 7. Cf. epist. ad Attic. 12, 21, 2: Caesaris sententia in Catilinariorum severa fuit, qui tum praetorio loco dixit.)

3. C. Caesar cum esset in Hispania praetor, populum Gaditanum multis ornamentis adfecit, controversias sedavit, iura, ipsorum permissu, statuit, inveteratam quandam barbariam ex Gaditanorum moribus disciplinaque delevit, summa in eam civitatem studia ac beneficia contulit. (pro Balbo § 43.)

4. C. Caesar primo suo consulatu lege agraria agrum Volaterranum et oppidum omni periculo in perpetuum liberavit. (epist. ad famil. 13, 4, 2.)

5. Lege Caesaris iustissima atque optima populi liberi plane et vere liberi. (in Pison. § 37.)

6. Ego C. Caesarem non eadem de re publica sensisse quae me scio; sed tamen me ille sui totius consulatus eorumque honorum, quos cum proximis communicavit, socium esse voluit, detulit, invitavit, rogavit. (in Pison. § 79.)

7. C. Caesar consul id publicanis per populum dedit, quod per senatum si licuisset, dedisset. (pro Plancio § 35.)

8. Caesaris leges iubent ei, qui de vi, itemque ei, qui maiestatis damnatus sit, aqua et igni interdicti. (Philipp. 1 § 23.)

[*Reliqua deinceps persequemur.*]

#### M. ANTONIUS.

1. M. Antonius summam spem salutis bonis omnibus attulit (cum P. Clodium interficere tentaret). (pro Mil. § 40.)

2. Post pugnam Pharsalicam ad me (i. e. Ciceronem) misit Antonius exemplum Caesaris ad se litterarum, in quibus erat, se audisse Catonem et L. Metellum in Italiam venisse, Romae ut essent palam; id sibi non placere, ne qui motus ex eo fierent, prohiberique omnis Italia, nisi quorum ipse causam cognovisset; deque eo vehementius erat scriptum. itaque Antonius petebat a me per litteras, ut sibi ignoscerem: facere se non posse quin iis litteris pareret. tum ad eum misi L. Lamiam, qui demonstraret illum Dolabellae dixisse, ut ad me scriberet, ut in Italiam quam primum venirem; eius me litteris venisse. tum ille edixit ita, ut me exciperet et Laelium nominatim. (epist. ad Attic. 11, 7, 2.)

3. Post victoriam Pharsalicam Antonius L. Domitium, clarissimum et nobilissimum virum, occidit, multosque praeterea, qui e proelio effugerant, quos Caesar, ut non nullos, fortasse servasset, crudelissime persecutus trucidavit. (Philipp. 2 § 71.)

4. Vidit populus Romanus Lupercalibus quam abiectus (Antonius), quam confectus esset, cum Caesari diadema imponens servum se illius quam conlegam esse malebat; qui si reliquis flagitiis et sceleribus abstinere potuisset, tamen unum ob hoc factum dignum illum omni poena putarem. nam si ipse servire poterat, nobis dominum cur imponebat? (Philipp. 13 § 17.)

[*Reliqua deinceps persequemur.*]



## CICERO.

1. [A. U. C. 648 = 106 A. Chr.] Diem meum scis esse III. Nonas Ianuarias. (epist. ad Attic. 13, 42, 2. Cf. 7, 5, 3: Ita ad urbem III. Nonas, natali meo.)

2. Illo loco (that is, at Arpinum) libentissime soleo uti, sive quid mecum ipse cogito sive quid scribo aut lego. est mea et huius fratris mei germana patria: hic enim orti stirpe antiquissima sumus; hic sacra, hic genus, hic maiorum multa vestigia. quid plura? hanc vides villam, ut nunc quidem est, lautius aedificatam patris nostri studio, qui cum esset infirma valetudine, hic fere aetatem egit in litteris; sed hoc ipso in loco, cum avus viveret et antiquo more parva esset villa, ut illa Curiana in Sabinis, me scito esse natum; qua re inest nescio quid et latet in animo ac sensu meo, quo me plus hic locus fortasse delectet, si quidem etiam ille sapientissimus vir, Ithacam ut videret, immortalitatem scribitur repudiasse. (de leg. 2 § 3.)

3. [663-668 = 91-86] Me cupidissimum audiendi (oratores) primus dolor percussit, Cotta cum est expulsus. reliquos frequenter audiens acerrimo studio tenebar, cotidieque et scribens et legens et commentans oratoriis tamen exercitationibus contentus non eram. iam consequente anno Q. Varius sua lege damnatus excesserat; ego autem iuris civilis studio multum operae dabam Q. Scaevolae Q. F., qui quamquam nemini se ad docendum dabat, tamen consulentibus respondendo studiosos audiendi docebat. Atque huic anno proximus Sulla consule et Pompeio fuit: tum P. Sulpicii in tribunatu cotidie contionantis totum genus dicendi penitus cognovimus. Eodemque tempore, cum princeps Academiae Philo cum Atheniensium optimatibus Mithridatico bello domo profugisset Romamque venisset, totum ei me tradidi admirabili quodam ad philosophiam studio concitatus, in quo hoc etiam commorabar attentius, quod etsi rerum ipsarum varietas et magnitudo summa me delectatione retinebat, tamen sublata iam esse in perpetuum ratio iudiciorum videbatur: occiderat Sulpicius illo anno tresque proximo trium aetatum oratores erant crudelissime interfecti, Q. Catulus, M. Antonius, C. Iulius. (Brut. § 305-307.)

4. [668-670 = 86-84] Triennium fere fuit urbs sine armis, sed oratorum aut interitu aut discessu aut fuga—nam aberant etiam adulescentes M. Crassus et Lentuli duo—primas in causis agebat Hortensius; magis magisque cotidie probabatur Antistius;

Piso saepe dicebat, minus saepe Pomponius, raro Carbo, semel aut iterum Philippus. At vero ego hoc tempore omni noctis et dies in omnium doctrinarum meditatione versabar. eram cum Stoico Diodoto, qui cum habitavisset apud me mecumque vixisset, nuper est domi meae mortuus. a quo cum in aliis rebus tum studiosissime in dialectica exercebar, quae quasi contracta et astricta eloquentia putanda est. huic ego doctori et eius artibus variis atque multis ita eram tamen deditus, ut ab exercitationibus oratoriis nullus dies vacuus esset. commentabar declamitans—sic enim nunc loquuntur—saepe cum M. Pisone et cum Q. Pompeio aut cum aliquo cotidie; idque faciebam multum etiam Latine, sed Graece saepius, vel quod Graeca oratio plura ornamenta suppeditans consuetudinem similiter Latine dicendi adferebat, vel quod a Graecis summis doctoribus, nisi Graece dicerem, neque corrigi possem neque doceri. (Brut. § 308–310.)

5. [673 = 81] Recuperata (per Sullam) re publica primum nos ad causas et privatas et publicas adire coepimus, non ut in foro disceremus, quod plerique fecerunt, sed ut, quantum nos efficere potuissemus, docti in forum veniremus. Eodem tempore Moloni dedimus operam; dictatore enim Sulla legatus ad senatum de Rhodiorum praemiis venerat. (Brut. § 311.)

6. [674 = 80] Prima causa publica (a me) pro Sex. Roscio dicta tantum commendationis habuit, ut non ulla esset quae non digna nostro patrocinio videretur. deinceps inde multae, quas diligenter elaboratas et tamquam elucubratas adferebamus. (Brut. § 312. Cf. de offic. 2 § 51: Maxime et gloria paritur et gratia defensionibus, eoque maior, si quando accidit ut ei subveniatur, qui potentis alicuius opibus circumveniri urguerique videatur, ut nos et saepe alias et adulescentes contra L. Sullae dominantis opes pro Sex. Roscio Amerino fecimus, quae, ut scis, exstat oratio.)

[*Reliqua deinceps persequemur.*]

#### DE VITA HORATI. Colloquium.

D.—Quos apud scriptores de vita Horati legimus?

M.—Suetonius in “De Viris illustribus” breviter vitam poetae exposuit: qui autem opera Horati diligenter leget, eum de aliis auctoribus nihil quaerere oportebit.

D.—Scio Horatium saepe de se locutum, sed, credo, parum distincte.

*M.*—Tibi quaerere licet; nisi poetae verbis non respondebo.

*D.*—Quo anno Horatius natus est?

*M.*—L. Manlio Torquato et L. Aurelio Cotta consulibus, poeta natus est (689 A. U. C.). (C. iii, 21, 1.) (Epod. 13, 6.)

*D.*—Nonne humilibus parentibus ortus est?

*M.*—Dicit se libertino natum patre, non praeclaro, sed vita et pectore puro (S. i, 6, 45, 64).

*D.*—Nonne erant, qui hanc originem poetae dedecori darent?

*M.*—Ita vero. Molestae primum ferebant, filium liberti legioni Romanae praeesse: deinde eundem cum Maecenate familiariter vivere (S. i, 6, 46).

*D.*—Quo loco natus est?

*M.*—Se Lucanum an Apulum ancipitem appellat: Venusiam enim, ubi natus sit, sub utrumque finem esse locatam (S. ii, 1, 54). Apuliam suam altricem appellat (C. iii, 4, 10), quam alio loco montes notos ipsi ostentare dicit (S. i, 5, 77).

*D.*—Nonne haec loca ei semper notissima?

*M.*—Vero ita: montem Vulturnum, nidum celsae Acherontiae, Bantinos saltus, pingue arvum humilis Forenti (C. iii, 4, 10, 14), Aufidum sonantem (C. iv, 9, 2), silvas Venusinas (C. i, 28, 27), laetus in animum revocat.

*D.*—Quomodo Horatius pueritiam degit?

*M.*—Non facere possumus quin eum liberum et laetum puerum fuisse credamus. Meministine palumbes in monte Vulturno infantem somno sopitum frondibus texisse ne serpentes et ferae ei nocerent (C. iii, 4, 12)?

*D.*—Nihilne de aliis propinquis loquitur?

*M.*—De nullo nisi patre. Pater, ut ait, coactor erat, et macro pauper agello; sed puerum in Flavi ludum mittere noluit, et ipse Romam docendum optimas artes duxit (S. i, 6, 70).

*D.*—Nonne pater ei praecepta dedit?

*M.*—Dicit patrem notando vitiorum exempla se hortatum, ut parce, frugaliter, contentus eo, quod sibi paratum esset, viveret (S. i, 4, 106), et, incorruptissimum custodem, se non solum ab omni facto verum opprobrio quoque turpi servavisse (S. i, 6, 84).

*D.*—Quarum artium studiis animus pueri excolebatur?

*M.*—Neque Graeca neque Latina omisit; plagosus Orbilius Livium Andronicum eum docuit (Ep. ii, 1, 71), dicit sibi con-



tigisse, etiam Romae doceri, quantum Achilles iratus Graiis no-  
cuisset (Ep. ii, 2, 41).

*D.*—Nonne domum reliquit, quo melius haec studia coleret?

*M.*—Dicit se Athenis curvo rectum dinoscere doctum esse,  
et inter silvas Academi verum quaesisse. (Ep. ii, 2, 44, 45.)

*D.*—Credisne Horatium sententias Platonis secutum?

*M.*—Non dubium est quin praecepta Epicuri tenuerit (C. i,  
9, 13; 11, 8). Dicit autem se in verba nullius magistri addic-  
tum jurare, sed quocunque se tempestas rapiat hospitem deferri  
(Ep. i, 1, 14), et saepe ad sententias Stoicorum inclinare videtur  
(C. iv, 9, 45; iii, 29, 52).

*D.*—Quid ei impedivit, quominus Athenis multum temporis  
maneret?

*M.*—Dicit dura tempora se loco grato emovisse et civilem  
aestum in arma tulisse (Ep. ii, 2, 43).

*D.*—Nonne honore adfectus est?

*M.*—Creatus tribunus militum, legioni praepositus est (S. i,  
6, 45).

*D.*—Dicit, memini, per deos stetisse, quominus Philippis  
periret.

*M.*—Ita dicit (C. iii, 4, 26). Videtur salutem et deis prote-  
gentibus et celeri suae fugae debuisse (C. ii, 7, 29). Dicit non  
irridicule, Philippos se primum a militia dimisisse (Ep. ii, 2, 50).

*D.*—Credisne Horatium scutum Philippis reliquisse?

*M.*—Est proprium poetae per ludum sua pericula verbis am-  
plificare. Nonne meministi eum omnium scelerum hominem ac-  
cusare, qui arborem in caput suum casurum in suo agro statuerit  
(C. ii, 13, 1)?

*D.*—Bello civili confecto, quid negotii suscepit?

*M.*—Dicit paupertatem audacem se decisis humilem pennis  
inopemque et laris et fundi paterni impulsisse, ut versus faceret  
(Ep. ii, 2, 50).

*D.*—Qualia poemata primum scripsit?

*M.*—Dicit se Graecos versiculos primum facere voluisse (S.  
i, 10, 31).

*D.*—Quare de hoc conatu destitit?

*M.*—Amore patriae eodem commotus, credo, qui eum in  
civilia arma vocavit, vulgus imitatorum reliquit. Dicit Quirinum  
se vetuisse hoc modo ligna in silvam ferre (S. i, 10, 32).

*D.*—Utrum satiras an carmina prius scripsit?

*M.*—Nullam in satiris mentionem fundi Sabini fecit, qua de causa has prius scriptas putemus: constat autem Horatium tum jam Maecenate amico usum (S. i, 1).

*D.*—Nonne Horatius hoc praedio delectabatur?

*M.*—Nonne tibi in animum carmen, quo Maecenatem in hospitium invitat, venit (C. iii, 29)? Dicit se satis beatum unicis Sabinis potentem amicum largiora non flagitare (C. ii, 18, 19).

*D.*—Quo anno carmina ad Maecenatem misit?

*M.*—Quinctilium Varum, qui A. U. C. 719 occidit, pulcro carmine (i, 24) luget, et in duodecimo carmine ejusdem libri de Marcello vivo loquitur, qui adolescens A. U. C. 720 mortem obiit, quare annum facile cognoscere possumus. Dicit etiam (C. ii, 4, 23) suam aetatem octavum lustrum claudere trepidare.

*D.*—Quid de suis carminibus dicit?

*M.*—Dicit se primum parios iambos Latio ostendisse (Ep. i, 19, 23; C. iv, 30, 13), et saepe de suis “iambis” loquitur (C. i, 16, 3, 24). Voluit praecipue in lyricis vatibus inseri (C. i, 1, 35), et negavit se grandia conari (C. i, 6, 9).

*D.*—Num totum annum in Sabinis degit?

*M.*—Praeneste, Tibur, Baias saepe adiit (C. iii, 4, 22) et Romae hiemavit.

*D.*—Nonne amicos diligebat?

*M.*—Vergilium “dimidium animae,” Maecenatem “praesidium et dulce decus” appellat (C. i, 3, 8; 1, 2), et societate amicorum semper laetabatur.

*D.*—Nonne Horatius exiguo corpore, nigris oculis, angusta fronte erat?

*M.*—Ita erat. Dicit se, quater undenis Decembribus impletis, esse corporis exigui, praecanum, solibus aptum, irasci celerem, tamen ut placabilis esset (Ep. i, 20, 24).

*D.*—Nonne eodem anno, quo Maecenas, mortuus est?

*M.*—Contigit ei, ut praedixit, comitem amici supremum iter carpere (C. ii, 17, 12). Maecenas ei solum paucis diebus praecessit.

*D.*—Non putavi Horatium suam vitam hoc modo scripsisse.

*M.*—Parva adhuc de magno fonte traximus. “Multas ad res perutiles” Horati “libri sunt, quos legite, quaeso, studiose, ut facitis.”

E. H. R.

*NOMINA QUAE A CHRISTIANO FLUUNT.*

Deest adhuc, quantum ego quidem sciam, ratio etymologica qua resolvi possit vocabulum Gallicum *garçon*. Ipsi sibi repugnantia scribit illustris Brachet, in *Dict. Etym. Ling. Gall.*; sub voce *garçon* sic dicens, "dimin. a *gars*, originis incognitae"; iterumque, sub voce *gars*, "nominat. antiq., cui *garçon* objectivus fuit."

Atqui res, me iudice, sic habet. Utuntur vulgo complures etiam nunc ubicunque locutione "Christianorum," sensu hominum generatim; ut puella quaedam de cane dilecto "Miselle, paene Christianus es!" clamabat, sibi volens prope humanum sagacissimum animal esse.

Sic semper in Romanica lingua, ut per Engadinam plebs loquitur, *crastian* significat tantummodo hominem; contra, *hum* designat virum. Sed in Romanica lingua, ut apud Grisonos loquuntur, *crastian* per transmutationem fit *carstiaun* (sic quoque *credenza* Italice se praestat *cardiensch*a Romanice). Est igitur *carstiaun* homo in genere; ita Dominus noster *il figl dil carstiaun* sive filius hominis vocatur (vide *Il Niev Testament* per Lucium Gabriel Romanice versum).

Manifeste autem *carstiaun* Romanice fit *garçon* Gallice; pro *c* stat *g*, ut pro *conflare* dicitur *gonfler*; pro *ti* stat *ç*, ut pro *lectione* dicitur *leçon*.

Postremo, a vocabulo *garçon* ducimus *garsun* Hibernice, quod vulgo scribitur *gossoon*.

Vere mirabiles sunt verborum origines. Nam quis dicere audebit omnem *gossoon* nostratem Christiani nomen gerere meruisse?

ALEXANDER JOHANNIS GORDON.

BELFASTÆ IN HIBERNIA,

VII Kal Jun. MDCCCLXXXIV.

*EPISTULAE.*

J. K. L., E. S. S., Editori LATINE, S. P. D.

Heidelbergam, urbem Badensem, qua paucos menses jam ago, eorum, qui LATINE legunt, multi sine dubio viserunt; alii quidem plures eam nunquam viderunt. His igitur, fortasse, placeat si loci naturam describam.

Heidelberga, urbs pulcherrima, apud ripam fluvii Neckaris sita est circa duodecim millia passuum ab confluentibus Neckari

Rhenoque fluminibus. Campus latus amoenusque, ultra quem series montium humilium videri potest, inter urbem Rhenumque patet. Supra urbem Alpibus tenus sunt colles silvosi, qui olim ab Romanis silva Hercynia vocati sunt. Urbs ipsa apud Neckaris ripam australem, qua colles paulo ab amni recedant, extenditur circa duo millia passuum, ab flumine autem in maximam latitudinem non plus quam quingentos passus. Duae viae longae ab altero ad alterum finem urbis extenduntur, trans quas multae brevesque viae trajiciuntur. In Neckari, amni rapido, sunt duo pontes, alter novus ex ferro structus, alter antiquus structus e saxo. Antiquus pons, ab parte Heidelbergensi, est munitus duabus turribus, in quibus notae impressae plumbeis globis jactis Gallorum ballistis igniferis, in bello ante centum fere annos gesto, jam nunc videri possunt. Exadversus Heidelbergam sunt colles cubantes, quorum clivi aprici ad austrum vergentes vineis messibusque spiceis ornati sunt, sed colles, qui post urbem arduos altioresque surgunt, usque ad fastigia tecti sunt. Paulo supra alterum finem urbis est notabilis quaedam arx, de qua alio tempore narrabo. Aedificia, ut Europae urbis, sunt non antiqua, quia oppidum ad res militaris gerendas aptissimum saepe oppugnatum est, semel quidem omnia tecta praeter hospitium unum arcemque incensa sunt. Situs autem amoenus, solum fertile, flumen ad naves onerarias ferendas idoneum fecerunt ut urbs restitueretur. Vale.

Datum Heidelbergae a. d. V. Kal. Sept.

LAWRENCE, KANSAS, 3, 31, '84.

Professori SHUMWAY:

Paucis diebus abhinc hos versiculos<sup>1</sup> inclusos otiosus scribebam. Sapphicum metrum volui tentare. Non necesse est explicare musam non me adjuvisse. Res hoc ostendit. Ad te mitto ut quemcumque modum voles ponas, "sive flamma, sive mari libet Hadriano."

Tuus amicus,

D. H. ROBINSON.

T. A. W. Professore E. S. SHUMWAY, S. P. D.:

Hos versus<sup>2</sup> ad te mitto, quos in tomo antiquo inveni. Tomus a Philippo Picinello scriptus fuit. Insunt versibus, mihi videtur, quaedam imaginationes pulchrae. Jamdudum interpretationem Anglicam facere conatus sum quam quoque ad te mitto. Multos annos abhinc mos erat nobis in schola discipulis

<sup>1</sup> "Ad Discipulos."

<sup>2</sup> "Duae Coronae."

scribere Latine, pensum diurnum, alia autem studia nunc me propemodum a Musis alienavit. Reminiscor me puerum chartam instar tui LATINE valde desiderari, cogitans, diebus istis, viam rectam linguam discere esse, ut natura docet, ea, et lingua et calamo, uti. Valeas.

ANTHOPOLI, *Idibus ipsis Martiis*,

A. D. 1884.

#### AD DISCIPULOS.

Unde sunt hi omnes juvenes in aula,  
Congregantes huc, ut aves ad escam?  
Cur venerunt ab domibus, venustis  
Matribus, O cur?

Occidentali, abs oriente parte,  
A nivis sede, et regione Texae,  
Convenerunt hi cupidi sciendi  
Omnia nota.

O tenelli agni procul abs ovili!  
In suis pratis satis est ciborum;  
Mensa cauponis macilenta semper  
Macerat omnes.

Estne doctrinae vehemens fames tam  
Ut nihil quam haec res pretiosius sit?  
Sic putant pauci; et utinam benignus  
Servet Apollo

Hanc manum parvam studiosiorum!  
Ceteri omnes, qui studio anteponunt  
Fatuos lusus stupidosque noctu,  
Mox procul absint!

Jamdiu colles humilesque valles,  
Lata camporum spatia et vicina  
Patrio tecto vehementer ardent  
Ut redeatis.

#### COLLOQUIA DE MODO SUBJUNCTIVO.

##### I. MAGISTER ET DISCIPULUS.

*M.* Hōdiē, pueri, modo subjunctivo studebimus. Primo autem quid est modus?—Num quisquam explicare potest? Interrogatio fortasse est difficilior. Ergo praetermittam. Hortensi, nam tu, opinor, intellegis, qua ratione usurpatur modus subjunctivus?

*H.* Subjunctivus alteri verbo subjicitur nec per se sententiam absolvit.

*M.* Optime, mi puer. Jam, parve Iule, per exemplum illustrato.

*I.* *Me orat ut ad se veniam.*



*M.* Recte. At de temporibus subjunctivi, quae res in penso hodierno tractatur, quid scis tu, Augustule?

*A.* De consecutione temporum me explicare visne?

*M.* Ita est. Quae subjunctivi tempora invenimus post indicativi praesens, futurum, futurum exactum?

*A.* Invenimus subjunctivi et praesens et perfectum.

*M.* Quod autem tempus post perfectum saepissime adhibetur?

*A.* Post perfectum saepissime ponitur subjunctivi imperfectum.

*M.* Ista sunt. Praecipue ita fit in sententiis finem notantibus et in interrogationibus indirectis.

## II. JOHANNES ET JACOBUS.

*Jo.* Dic mihi, Jacobe, unde venias, quid egeris.

*Ja.* Rure venio, ubi feriarum partem degi.—Et tu?

*Jo.* Ego iter cum parentibus feci neque scio quando domum revertar.

*Ja.* Utinam ego quoque iter faciam! Si parentes adessent, iter mecum facerent.

*Jo.* Ego itineris diuturnitate sum defessus et gauderem si in schola essem.

*Ja.* Veni mecum in scholam et una ediscamus.

*Jo.* Tecum libenter in scholam ibo sed cognoscere velim quis sit magister.

*Ja.* Magister est vir doctissimus. Vim Latini cognoscit atque semper est benignus.

*Jo.* Quid te docet?

*Ja.* Docet nos modum subjunctivum. Heri, exempli causa, nobis de subjunctivo in interrogationibus indirectis explicavit.

*Jo.* Multa de interrogationibus indirectis audiavi neque unquam intellegere potui. Fecitne magister ut tu ista intellegeres?

*Ja.* Sane, mi amice, et ego faciam, opinor, ut tu quoque eadem intellegas. Si, exempli causa, dicam, *Ubi est frater tuus?* interrogatio sit directa; sed, *Nescio ubi sit frater*, interrogatio sit indirecta.

*Jo.* Ista sunt mirabilia! Cum igitur modo dicerem, "Cognoscere velim quis sit magister," num illud fuit interrogatio indirecta?

*Ja.* Certissime. Nesciens, sapientissime, interrogationibus indirectis uti solitus es.

## III.<sup>1</sup> HIERONYMUS ET PETRUS.

*H.* Quid tibi est? Cur es vultus torvi?

*P.* Defessus sum. Jam duas horas huic subjunctivo miserrimo cum particula ut studeo.

*H.* Oportet sis animo forti. Olim mihi quoque vidēbātur subjunctivus perdifficilis. Jam intellego, opinor, et te, si placet docebo.

*P.* Mirificum! O quam doctum! At perge, si quid habes.

*H.* Attende igitur, O bone Petre, aures erige, animum adverte, aures praebe, ausculta, audito, dum haec clariora luce tibi facio.

*P.* Quin incipe? Sum totus ex auribus, audio.

<sup>1</sup> Vide Rudimanni Institutiones.

*H.* Particula *ut* fere idem valet quod “eā fine,” “in hunc finem,” “eo consilio” et subunctivo additur. Praeterea *ut* locum habet post verba quae indicant eventum; ut, “fit,” “accidit,” etc. Sic adhibitum *ut* fere idem valet quod “eo exitu,” “eo eventu.” Denique *ut* sequitur adiectiva “tantus,” “talis,” etc., atque particulas “adeo,” “ita,” “sic,” “tam,” etc.

*P.* Magnas gratias. Ista jam percipio; at dē “timeo ne,” et “timeo ut” distrahor.

*H.* Contraria significatione adhibentur hae formulae: priore (timeo ne) utimur cum significamus timere *ne* quid eveniat quod nolimus; posteriore autem (timeo ut) cum significamus timere *ne quid nōn eveniat* quod velimus.

W. C. COLLAR.

#### *JEREMIAS PROPHETA SOLYMORUM RUINAM LAMENTATUR.*

Heu mihi! quid cerno! jam candida filia Sion  
 Arripotens quondam, nunc pressa est perfido ab oste.  
 Sacrata urbs pollens, et sedes regia David,  
 Grandes divitiae ubi sunt? ubi alta trophaea?  
 Quae palmas tantas saevos testantur in hostes?  
 Heu mihi, eheu luctus properataque mortis imago!  
 Et nunc uxores, discissa veste, furentes  
 Afflictam currunt magno clamore per urbem.  
 Intrepidum quondam frustra nunc agmen in armis  
 Contra hostem urbem tentat servare mentem.  
 Heu mihi! sed muros habet; alto a culmine Sion  
 Tam ruit, et juvenes miseri, innuptaeque puellae  
 Carceris horrendi per vim ducuntur in antrum;  
 Occidunt canos, bellatoresque trucidant;  
 Perque vias sanguis, per tecta et templa rubescit.  
 Nam vastant urbem devictam et funditus alta  
 Monumenta cadunt, argentea et aurea vasa  
 De templo educunt quondam dilecta Conanti.  
 Infelix Sion, et regia tecta, fuistis  
 David! Me miserum! nunc ob tua crimina tanta  
 Ce circumspicio moestam, supraque ruinas  
 Urbis deflentem. Quo abiit tua prisca venustas?  
 Quo cessit templi majestas? Quoque tuorum  
 Castrorum? ubi sunt ergo tua tanta trophaea?

SECUNDUS MARCHISIUS.

#### *DE EPISTULIS SCRIBENDIS.*

Tuis scriptis incredibili sum affectus voluptate.—Non parum gaudiorum tuum nobis epistolium peperit.—Tuae mihi literae multis modis jucundissimae fuerunt.—Fuit tua illa epistula sane quam gratissima.—Ineffabili voluptati tua nobis epistula fuit.—Incredibili jucunditati fuerunt tuae epistulae.

## ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

FROM OLD ROME. *A Teacher's Letter to his Pupils.* [Adapted from the German.]

As I wander about among the ruins of ancient Rome, I often think of you, and wish you could once tread the squares and streets through which have walked the Roman authors whose works you are studying, and the men of whom they write. The Latin historians, orators, and poets, who are conducting you up the grades of the school, from Nepos to Horace and Tacitus, would all become twice as familiar and dear to you if you could see where they lived and wrote. And, out of the dead letters, living forms would present themselves before you, if you could read them in that place to which they carry you in spirit, namely, in Rome itself. Perhaps I can, in a measure, make up for your loss in not being able to see these places, by telling you what letters and stones here have told me. But, to follow me aright, you must direct your thoughts, which you know are always ready for traveling (!), toward the south. Fancy you have visited me here, every one of you, and—whither should I rather lead you than to the central points of the old city?

To find our bearings as speedily as possible, let us go to the Corso. This is the most lively street of old Rome, and runs in a straight line from the Porto del Popolo to the Piazza di Venezia. It corresponds toward the north with the ancient Via Flaminia, and toward the south with the Via Lata. On this street we traverse the Campus Martius, the great play-ground of the ancient Romans. Here the young people ran, wrestled, and fenced, or played their favorite games of ball. As it is the custom among the better classes in Rome to-day to take a promenade or pleasure-drive in the Corso in the afternoon, so the ancient Romans, *post decisa negotia*, resorted to the Campus Martius. Horace is one of the more sensible ones; he goes to the baths when the heat of the sun becomes too oppressive: "*Ast ubi me fessum sol acrior ire lavatum admonuit, fugio campum lusumque trigonem.*"

But serious matters also were undertaken in this extensive

“field.” Here the people assembled for *contiones*<sup>1</sup> and *comitia*; <sup>1</sup> here they voted for candidates for the office of consul. Of those chosen, the one was usually a man of approved character, and belonged to the better class of the nobility; the other, however, had in attendance a larger number of clients. During the time of the republic a simple barrier, which might be called a sheep-fold, sufficed to keep in order those who came to vote. Caesar began to build barriers of marble, and Agrippa finished these *Saepta Julia*. After Caesar’s time the number of fine buildings greatly increased at this very place. It was Marcus Agrippa especially who gave this locality an entirely different appearance, by his magnificent plans for bathing establishments. The public buildings, however, were soon surrounded by private houses, and if Strabo, who visited Rome in the reign of Tiberius, desired to accompany us to the Capitol to-day, he would hardly recognize the Campus Martius which he described with so much spirit. Of all the splendors which he saw, nothing, except the Pantheon, has been completely preserved. Narrow and crooked streets traverse this quarter, now densely covered with houses, and lead us to the foot of the Campidoglio, as the hill is now called. The people, no longer understanding the Latin designation, easily assimilated it, therefore, with the already current names of *Campo Marzio* and *Campo Vaccino*. In the earliest times the rock projected abruptly into the Campus Martius. But in the time of Sulla permission was given to build on the Capitoline, and it was not long before the hill contained, besides its temples, a number of private houses. This explains how the soldiers of Vitellius, in the year 69 A. D., could press forward under the protection of the houses, and ascend the hill on which the Temple of Jupiter had been built. It is nowhere mentioned that, in connection with the new buildings, a street was at the same time also opened, which would have wound upward from the Campus Martius; but yet intercourse of some kind must have been made possible by means of grades and narrow stairways.

During the middle ages not only the private houses, but also the temples on this hill, the true monuments of ancient Roman

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<sup>1</sup> For difference, see “Handbook of Latin Synonyms,” § 17.

power, fell into ruins ; and then over these ruins in later times new streets were opened to this sacred height. By the middle one of these roads, which was constructed by Michael Angelo, and has a gradual ascent, we can reach the summit most easily. The younger of you will, no doubt, first hasten toward the bushes on the left, for there a couple of wolves are running impatiently hither and thither in a narrow cage. I need hardly tell you that it is only in thankful remembrance of that good-natured she-wolf, who is said to have nourished the founders of the city, that these innocent descendants have been condemned to a tedious imprisonment.

At first view, you will all think the Capitol has entirely changed its ancient form. It has only assumed a modern garb in deference to the prevailing taste. The present Capitoline Square, which is surrounded on three sides by modern buildings, and in the center of which stands the antique equestrian statue of Marcus Aurelius, has been established only since the sixteenth century. That there was originally a hollow here is still plainly to be seen, from the fact that steps lead from the square, right and left, to the two summits of the hill. The southwestern of these summits the ancients called Capitolium, and the northeastern Arx. Between them, on the spot which, in the time of Livy, was still inclosed on account of its sanctity, Romulus is said to have opened his Asylum. In this hollow was worshiped already in very early times, between two groves, the god Vejovis, who, on that account, was called Vejovis Lucaris. And inasmuch as this epithet sounded something like that of Apollo Lykoreus, the Italian god was often identified with the Grecian—the more so, because the former also was represented with the avenging arrow in his hand. To the sanctuary of this god the homeless, who were to people the young city of Romulus, were allowed to flee, to make expiation, and then, purified of all past crime, to enter the gate of the Palatine city. Nothing is handed down to us of another temple between these hills. Perhaps the awe inspired by the stern god Vejovis, who once demanded human blood for atonement, was so great that they did not venture to hem in his jurisdiction with other buildings. Besides, it was not easy to build on these slopes, and a temple on one of these two heights had a far more beautiful and prominent position.



The boys of the second form among you already know that Tarquinius Superbus, after the capture of Gabii, directed his attention to the arts of peace, and, above all, that he built on the Tarpeian Rock the Temple of Jupiter, which had been vowed by his father. Livy, in this passage (LIII.-LV.), designates the whole southwestern part of the Capitoline Hill as *Rupes Tarpeiae*; but, in a narrower sense, the rock is a steep precipice toward the south. This place, where the first traitress of Rome received her reward from the mocking enemy, and where afterward perjurers, thieving slaves, and those accused of high treason were hurled down, has now lost its terrors. It is no longer separated from the remaining plain of the hill by a wall; the trembling culprit is no longer led through the "poor sinner's" gate. A lovely garden, adorned with citron, orange, and palm trees, reminds us that here in the German Hospital our sick countrymen can enjoy fresh air and a splendid view. To be sure, the hill has undergone many changes in the course of time through land-slides, so that no one can say definitely, "This abrupt abyss was the grave of the transgressors." But this much, at any rate, is certain, that on this side of the hill lay the ill-reputed place. For once, while, for the purpose of stealing the state treasures which were preserved in the Temple of Saturn, at the upper end of the Forum, burglars were busy with their crow-bars at its firm foundation-walls, their blows re-echoed from the perpendicular wall of the Tarpeian Rock near by, and thus betrayed the presence of the incautious robbers.

Livy, in his account of the founding of the Temple of Jupiter, has already informed you where to look for the largest and most sacred temple of Rome. But at present we need no longer rely on the written account alone; the stones have spoken louder and more intelligibly than human tongues. During the rebuilding operations, which were carried forward during the years 1875-'78, on the southern side of the Capitoline Hill, the foundation-walls of the old Temple of the Tarquins were brought to light. The great age of these remains is fully attested by the material of which they are composed, and the manner in which it was used; and the fact of their belonging to that temple is proved beyond all doubt by their position and mass. On this spot, then, between his two companions, Juno and Minerva, there

was enthroned the omnipotent Roman god of empire, who made this, his temple-house, the capital of the world. Here the young Romans offered up sacrifices when they had laid aside the dress of boyhood; here the consuls entered on the duties of their office; hither the victorious generals, after having been led in triumph through the city, directed their steps, to express their gratitude in the temple of their mighty god. And not only mortals sought here safety and deliverance, but even the celestials, with their sanctuaries, altars, and chapels, joined themselves closely to the powerful god of heaven. It is true, this temple, which the Etruscans had helped the Romans to build, just as the Phoenicians before had helped the Jews to build their temple, was burned down during the civil wars of Marius and Sulla. But, through the care of Sulla and his friend Catullus, it was rebuilt on the old site more splendidly than before; and, the more Greek art came into favor in Rome, the more richly was the temple adorned with statuary. Twice again Jupiter was obliged to behold a sudden and violent destruction of his abode. Tacitus relates, in his "Histories" (III, 71), with the greatest indignation, how the Capitol was destroyed in the most shameful manner by the soldiers of Vitellius. Sabinus, the brother and general of Vespasian, caused the statues, the monuments of his ancestors, to be torn down, in order to use them for barricading the gate of the principal entrance. The enemy, however, penetrated into the inclosure of the temple by side-paths; the fire seized upon the colonnades; the wooden gable-ends of the temple fed the flames, and the Capitol was burned down, *clausis foribus, indefensum et indireptum*. Vespasian rebuilt the temple, but scarcely was it completed, when it again sank into ashes during the great fire in the reign of Titus. Under Domitian it was again rebuilt with more splendor than before; but this very splendor was the ruin of the temple, for it invited the greedy barbarians. The temple of the Roman state hastened inevitably toward its destruction, as the bonds of the empire became relaxed, and, when the master of the house himself was dethroned, the temple of the mightiest Olympian fell into neglect and ruin.

Like a monument in token of the overthrow of heathenism, there stands now on the northern and highest summit of the Capitoline Hill, on the Roman Arx, a Christian church, dedi-

cated to the Virgin Mary. It stands on the very spot where the Romans, in the fourth century B. C., erected a temple to Juno Moneta. Why she was called Moneta even Cicero could no longer explain with certainty. She is said on one occasion, while a pestilence was raging in the city, to have caused her voice to be heard from the citadel, and by her good advice or admonition to have relieved the distress of the citizens. Such stories, however, were only resorted to in order to account in an easy way for the name of the goddess, which was already in existence. Moneta has the same root as *monéo* and *mens*, and signifies the thinking one. Under this name the goddess, no doubt, was worshiped on this hill in very early times, just as Jupiter Stator was worshiped on the Palatine—the powerful male divinity on the one hill, the sagacious female divinity on the other.

This hill was chosen for the citadel because it far overtopped the southern summit of the Capitoline. Within the fortification there was, of course, no room for several large temples, and yet for convenience they united, with the Temple of Juno, which was so securely situated, the arrangements for stamping money—a circumstance which has given the word *moneta* the meaning of mint. The fact that the augur consulted the gods especially on this hill, from which there is an extensive view across the Forum as far as the Caelian Hill, you have already learned from Livy, where he gives an account (I., 18) of the accession of the pious Numa to the throne. It is possible that this *auguraculum* was also a reminiscence of the prehistoric worship on this citadel hill of the queen of heaven.

[To be continued.]

#### DE PRONOMINIBUS POSSESSIVIS.

This *Syntaxis Ornata* of the possessive pronouns has been adapted from the German of Rothfuchs, arranged to suit the various grades, and to furnish a thorough treatment of a subject usually left to disconnected foot-notes. By this arrangement, "A" should be learned and constantly exemplified during the first two years; "B," while reading Caesar; "C," while at work on Cicero.

A.—(1.) *Oculos tollo*, I raise my eyes; *Patrem tuum vidi*, I saw your father.

The *pronomina possessiva*, mine, your, his, etc., in

Latin, are expressed only when they are necessary for clearness, and usually stand *after* their *substantivum*.

- (2.) *Hannibal regi Antiocho de fide sua et odio in Romanos multa commemoravit*, Hannibal told King Antiochus much about his fidelity and his hate of the Romans.

When the possessive applies to several *substantiva* united by *and*, but of different genders, it is expressed with only one of these.

- (3.) *Romani victis non ad alterius praescriptum sed ad suum arbitrium imperare consueverunt*, the Romans are accustomed to give commands to the conquered, not according to the commands of another, but after their own pleasure.

If, in connection with the possessive, there is implied relation or opposition to other persons or things, it stands before its substantive.

- B.—(1.) *Amicus meus vivit, pater ejus mortuus est*, my friend lives, his father is dead. If the *pronomem possessivum*, his, her, or their, can be exchanged for the expression “of the same,” it is always expressed through these *pronomina*: *ejus, eorum, earum*.
- (2.) *Caesaris equitatus fusus est, pedites vicerunt*, Caesar’s cavalry was defeated, his infantry conquered. The *pronomina*, *ejus, eorum, earum*, are omitted, just like the *pronomina possessiva*, when they are not necessary for clearness.
- (3.) *Caesar suis locis aciem instruxit*, Caesar drew up his line of battle in a favorable place. The *pronomina possessiva* sometimes mean “own,” “peculiar to,” “due,” “fit,” “suitable,” “right,” “favorable,” “advantageous,” and then stand before their *substantiva*, especially before *locus* and *tempus*.
- (4.) *Brutus suum ipsius filium percuti jussit*, or simply *suum filium*, Brutus commanded that his own son be executed. In the meaning “own,” the *genitivus, ipsius, ipsorum*, can be inserted between *possessivum* and *substantivum*.
- C.—(1.) *Desiderium tui*, longing after thee; *desiderium tuum* can also be used. In place of the *genitivus objectivus* of

a personal pronoun, can stand, also, the *pronomén possessivum*.

- (2.) *Alexander aegre ferebat quod complures Macedones se suosque amicos deseruissent*, Alexander was vexed because many Macedonians had deserted him and his friends (his thought); but, if it were expressed as a fact, and not as his thought, it would have been *eum ejusque amicos deseruerant*. If the *pronomina* his, her, their, stand in a subordinate clause, and refer to the subject of the principal clause, they are expressed by *suus*, provided the subordinate clause is to be considered as the thought of the subject of the principal; otherwise, however, by *eius*, *eorum*. The same difference exists between *se*, *sibi*, and *eum*, *ei*.
- (3.) *Caesar milites incusavit, cur de sua virtute aut de ipsius diligentia desperarent*, Caesar upbraided his soldiers, (asking) why they were in despair concerning *their own* valor, or concerning *his* carefulness. If *suus* in a subordinate clause refers to the subject of the principal clause, and this reference is to be clearly distinguished in opposition to that of a second reference to the subject of the clause in which it stands, the former must be replaced by *ipse*.

**ANTIBARBARUS.** [Meissner.]

**Accomplish**, efficere, consequi aliquid, not praestare.

**Account of**, hoc in te reprehendo, not propter hoc te reprehendo, per me (not propter) licet.

**Accustom one's self**, assuescere (never with se) aliqua re, i. e., to something (not consuescere, which in classic prose is joined only with the infinitive).

**Advanced age**, aetate provectum esse, not aetate provecta esse.

**Advise against**, dissuade from, dissuadere aliquid or de aliqua re or nequis faciat, not dissuadere alicui aliquid.

**Advocate**, patronus (causae), not advocatus—who through his presence at court aided the accused (adesse alicui).

**Affirm**, dicere, not contendere (contend in strife).

**Age**, of Pericles, temporibus (not tempore) Periclis; the



greatest man of his age, *summus vir illius aetatis*, not *suae aetatis*.

**Aim, object, end**, with (or to) what? *Quo consilio?* *Quid spectans?* Not *quem ad finem?* (How long? To what point?)

**Allude to**, *significare aliquem (aliquid)*, *describere aliquem*, *significatione appellare aliquem* (not *alludere*, to play with, to joke, C. Dat., or *ad aliquem*).

**Also**, at the beginning of the sentence, *atque etiam*, *nec—non*, not *etiam*. Also not, at the beginning of a new thought, *nec*, not *etiam non*; emphatic *ne—quidem*; and also not, *ac ne—quidem*, not *nec—quidem*.

**Altar**, *altaria-ium*, in classic prose in plural only.

**Altogether too**, *nimis* or *nimum*, not *nimius* (which is adjective).

**And not even, and also—not**, *et* or *ac ne—quidem*, not *nec—quidem*.

**Angry**, *iratum esse* or *succensere*, not *irasci* (to be wrathful).

**Answer**, *respondere*, not *responsum dare*, which is said only of oracles, or jurists. He answered (in O. recta), *inquit*, not *respondere*. To reply to a person, *respondere alicui*, but *ad aliquid* or *alicui rei*.

**Antiquity**, not antiquitate, but *antiquis temporibus*. When it equals "men of antiquity," *veteres* (*dicunt*), *antiqui* (*dixerunt*), not *antiquitas*, which equals "the ancient age" (as a period), therefore mementoes of antiquity (*antiquities*), *monumenta antiquitatis*.

**Appeal to**, e. g., the tribunes, *appellare tribunos plebis*, not *app. ad tr.*; the appeal, *appellatio tribunorum* (*obj. gen.*), *provocatio ad populum*.

**Appear**, often not expressed, e. g., to appear as praiser, *laudatorem esse*; as defender, *defendere aliquem*, not *laudator exstitit*; as orator, *aggredi ad dicendum*, not *surgere* (*opp. sedere*) *ad dicendum* (used of one who has been hitherto sitting).

**Apennines**, *Apenninus*, not in plural.

**Applause, approval**, *plaudere*, not *applaudere*, which is uncommon and ante-classical; *applause*, *plausus*, not *applausus*, which is not a Latin word.

**Arbitrary**, *ad arbitrium*, *arbitrio*, *ad libidinem factus*; or

through gen. arbitrii, libidinis, not arbitrarius (ante- and post-classical).

**Arise from**, oriri ex, not exoriri.

**Arm**, in many connections not to be expressed by brachium, e. g., to bear some one in the arms, in manibus aliquem gestare; to hold in the arms, aliquem complexum tenere; to die in the arms, in alicuius complexu mori.

**As**, in such expressions as "He distinguished himself as orator," eloquentia valuit, dicendi arte, or eloquentiae laude floruit, not orator floruit. **As C. says**, ut ait Cicero, not ut Cicero ait.

**Assailant**, aggressor, oppugnator, or through relative clause, not invasor (which is as late Latin as invasio).

**Attack**, impetus, only in the forms impetus, -um, -u, not impetui, impetuum, impetibus, which must be supplied through incurio.

**Audience to**, sui potestatem facere alicui, or colloquendi copiam facere, not audientia, which occurs only in the expression audientiam facere alicui, or orationi alicuius, to procure a hearing for some one.

**Author**, scriptor, not auctor.

**Avoidable**, qui, quae, quod evitari potest, not evitabilis (post-classical and poetical).

**Avoidance**, vitatio, devitatio, declinatio, not evitatio (post-classical).

[To be continued.]

#### SIDE-LIGHTS IN ANCIENT HISTORY AND ANTIQUITIES.

[I have purposely omitted books *not* in English, like Corneille's *Cinna*, and Racine's *Mithridate*.]

The following books and poems are, of course, of a value very unequal, whether regard be had to the literary workmanship, or to their utility as illustrative of ancient life and manners. I have not attempted to indicate relative worth:

##### I.—PROSE.

Bulwer's *Last Days of Pompeii*. [First century A. D.]

Ware's *Zenobia*; or, the *Fall of Palmyra*. (2 vols.) [Third century A. D., under Aurelian.]

Ware's *Aurelian*; or, *Rome in the Third Century*. (2 vols.)

Ware's *Julian*.

- Lockhart's Valerius. [Rome in the time of Trajan.]  
 Kingsley's Hypatia. [Fifth century A. D.]  
 Taylor's (George) Antinous: a Romance of Ancient Rome. [Time of Hadrian.]  
 Melville's Gladiators. [Time of Vitellius and Vespasian.]  
 Sneyd's Cyllene. [Time of Constantine.]  
 Sneyd's The Fawn of Sertorius. [First century B. C.]  
 Becker's Gallus. [Rome under Augustus.]  
 Becker's Charicles. [Greek private life.]  
 Leatham's Charmione. [Athens about 400 B. C.]  
 Eckstein's (Ernst) Quintus Claudius: a Romance of Imperial Rome. (2 vols.) [Close of the first century.]  
 Wiseman's Fabiola. [The early Christians; the Catacombs.]  
 Lynn's Amynone. [The age of Pericles.]  
 Newman's Callista. [The third century A. D.]  
 Eber's (George) Uarda. [Egypt in the time of Amasis.]  
 Eber's (George) The Emperor. (2 vols.) [Time of Hadrian.]

## II.—POETRY.

Macaulay's Lays of Ancient Rome reproduce the spirit of the early times.

To them may be added the following *plays*:

Shakespeare's Antony and Cleopatra.

Shakespeare's Coriolanus.

Shakespeare's Julius Caesar.

Addison's Cato. [The close of the Republic.]

Dryden's All for Love; or, the World Well Lost. [Antony after the battle of Actium.]

Jonson's (Ben) Sejanus. [Time of Tiberius.]

Jonson's (Ben) Catiline.

Beaumont and Fletcher's The False One. [Caesar at Alexandria.]

Nichol's Hannibal.

GREENCASTLE, INDIANA, 26th April.

EDWIN POST.

## *Editor Latine.*

DEAR SIR: I was very much pleased with the interpretation of Horace, ch. I, 22, in the January *LATINE* (p. 148). It is a view I have taken myself since first reading Horace with a class, but I fail to find any support for it in any editions of Horace on my shelves. I have those of Valpy, McLane, Yonge, Wickham, Page, Bentley (1826), Nauck (11th), Schütz, Orelli (sexta minor), Munro, and King, besides the American school editions. Dr. Alfred Weinhold, however, supports it ("Quaest. Horat., Grimaë," 1882, p. 5) and his statement is forcible.

Please be kind enough to indicate in the columns of *LATINE* where similar views may be found.<sup>1</sup>

<sup>1</sup> Will any of our readers cite authority for that interpretation?—Ed.

Have you any objection to giving me the name of the author of the note in LATINE above referred to?

Yours, with hearty wishes for the success of LATINE,

H. W. JOHNSTON.

JACKSONVILLE, ILLINOIS, *September 3, 1884.*

#### ARGUMENTS ON THE SIDE OF CLASSICAL STUDIES.

So early as 1840, Dr. Thomas Arnold, of Rugby, in a review of previous criticisms, made a brilliant and effective defense of classical studies.

["Although," he says, "there is not the *same* reason now which existed three or four centuries ago, for the study of Greek and Roman literature, yet there is another no less substantial. Expel Greek and Latin from your schools, and you confine the views of the present generation to themselves and their immediate predecessors."—"Miscellaneous Works," p. 348.]

The career of Dr. Arnold himself, as a teacher of the classics, was a rare instance of the successful communication of intelligent methods of study. See Dr. Samuel Eliot's article, "Thomas Arnold as a Teacher," *Barnard's "American Journal of Education,"* March, 1858, IV, 545-581.

Mr. De Quincey, in his "Letters to a Young Man whose Education has been neglected" (Letter III), touches forcibly upon the value of "classical" studies.—"Essays in Philosophy," American edition, pp. 51-54.

["It is not for knowledge," he declares, "that Greek is worth learning, but for power."—P. 52.]

Professor James Pillans, of the University of Edinburgh, in 1835, delivered at that institution a course of "Three Lectures on . . . the Relative Utility of Classical Instruction."

[NOTE.—These lectures were reviewed by Sir William Hamilton, in the "Edinburgh Review" (October, 1836, LXIV, reprinted in his "Discussions," pp. 328-347).]

In 1836 were published at Oxford a series of discussions under the title of "The Oxford English Prize Essays," several of which (those by Henty, Ogilvie, and Rickards) discussed the value of classical studies.

A volume entitled "Classical Studies," published in 1843, as the result of the joint labors of Dr. Barnas Sears, Professor B. B. Edwards, Professor (afterward President) Felton, of Harvard College, comprised translations of noteworthy German discussions of the value of classical studies.

[It also contained valuable original material. "He who cuts himself off," say the editors, "from the classics, excludes himself from a world of delightful associations with the best minds." Referring to a degenerate tone to be noticed in English literature, they remark: "One way by which this acknowledged evil may be stayed, is a return to such books as Milton, Dryden, and Cowper loved; to such as breathed their spirit into the best literature of England."—Page xviii.]

Compare, also, the article by Mr. George S. Hillard, in the "North American Review," July, 1843, LVII, 184-196, which pronounces the volume just

cited one "in which the cause of classical learning is advocated with eloquence, beauty, and feeling."

Few American scholars have done more to promote classical studies than the late President Felton. See his articles in the "North American Review," January, 1836, and April, 1842 (XLII, 94-116, and LIV, 269-283).

["A man may, like Franklin," he says, "acquire by laborious practice a correct and elegant English style, without the smallest assistance from Greek and Latin masters. But single examples prove nothing either way. The habits of mind acquired by studying accurately the elegancies of two such instruments of thought as the languages of Greece and Rome," he maintains, "is of pre-eminent service."]

In 1852, in an address at Lynn, Massachusetts (printed in part in Barnard's "American Journal of Education," X, 281-284), he gave some consideration to the utilitarian argument.

["And what is the use of Latin and Greek? I might ask, as Mr. Everett asked on a public occasion, 'What is the use of *anything*?' . . . It is because the mind and soul of man are not chained down to a narrow utility that all these exalting influences are sought."—P. 282.]

John Stuart Mill, in his inaugural address at the University of St. Andrews in 1867, most carefully and logically balanced the claims of classical and scientific studies in a system of education.

["The only languages," he says, "and the only literature to which I would allow a place in the ordinary curriculum are those of the Greeks and Romans; and to these I would preserve the position which they at present occupy." Yet he elsewhere insists on the "indispensable necessity" of scientific instruction.—"Dissertations and Discussions" (American edition), IV, 346, 347, 361.]

The same year witnessed the publication of the volume entitled "Classical Studies," by Professor Francis Bowen, of Harvard College; and of the volume of "Essays on a Liberal Education," edited by Rev. F. W. Farrar (since Canon of Westminster).

In 1869 the late Professor J. Lewis Diman, of Brown University, touched very lucidly upon the real issues involved, in his Phi Beta Kappa address at Amherst College, on "The Method of Academic Culture."

["The moral and æsthetic influence of science is limited and indirect, but in converse with literature we feel a power that is close and living. . . . The immense increase in the extent and variety of the sciences, instead of rendering the need of this distinctive culture less, has only made it greater."—"Orations and Essays," pp. 90, 106.]

In 1870 was published a convenient compilation entitled "Classical Study," edited by Dr. Samuel H. Taylor, of Andover, and containing citations from many different writers as to the necessity and value of these studies.

Various addresses and papers on this question have been presented before such bodies as the American Institute of Instruction, and similar organizations.

[Out of a great number, the following may be mentioned: "Classical Edu-



cation," by David Cole, American Association for the Advancement of Education, December 27, 1854 (in Barnard's "American Journal of Education," August, 1855, VII, 66-85); "The Study of the Classics," by R. L. Perkins, Massachusetts Teachers' Association, October, 1866; "Should the Study of Modern Languages take the Place of Latin and Greek?" by Carlos Slafter, Massachusetts Teachers' Association, October, 1870; "The Aim and Method of teaching Foreign Languages in the High-School," by Professor A. Williams, of Brown University, Massachusetts Teachers' Association, December, 1880; "Classical and Scientific Studies compared," by Professor J. L. Lincoln, of Brown University, American Institute of Instruction, 1857; "Classical Study and Instruction," by President Porter, of Yale College, American Institute of Instruction, July, 1875 (in the annual volume, pp. 109-125; also reprinted in President Porter's "American Colleges and the American Public," edition of 1878, pp. 337-362); "Aspects of Greek and Latin Study and Teaching," by Professor J. L. Lincoln, American Institute of Instruction, July, 1879 (in the annual volume, pp. 120-136). "The error of exclusiveness," says Professor Lincoln, "lies now rather on the side of the new education than of the old." "Such a view as this would, in its legitimate results, banish from their native homes of liberal study not only classical learning, but all literature, and establish there an education which might minister only to material ends."—P. 122.]

The place of the study of Greek and Latin has also been very comprehensively examined by Dr. William T. Harris, in an address at the Concord School of Philosophy, 1879, and before the American Institute of Instruction, 1879 (in annual volume, pp. 91-119).

["The study that emancipates our youth," says Dr. Harris, "is therefore that of Latin and Greek. . . . What we call a 'liberal' education, that is to say, an education which liberates one, must provide for the elimination" of defects of perspective, "by taking us back through the long, silent ages, during which our civilization has been growing."—Pp. 118, 119.]

Professor Charles Carroll Everett, of Cambridge, in his Phi Beta Kappa address at Brown University, 1873, on "Imagination in Life and Culture," touched upon this same feature.

M. Ernest Renan, in a paper on classical teaching, has declared that the "United States have created a considerable popular instruction, without any serious higher instruction, and will long have to expiate their fault by their intellectual mediocrity, their vulgarity of manners, their superficial spirit, their lack of general intelligence."

Compare Renan's "Questions Contemporaines" (1868), p. 76.

In 1877 Professor E. Du Bois-Reymond, of the University of Berlin, in an address delivered at Berlin (printed in the "Deutsche Rundschau," November, 1877), protested against the exclusive prominence given to scientific studies in America, "the chief home of utilitarianism."

In 1879 Professor Bonamy Price, of Oxford, in an article in the "Contemporary Review" (March, 1879, XXXIV, 802-815), presented a very forcible discussion "On the Worth of Classical Education."

In 1880 the same fact was made prominent in the inaugural address of Dr. A. W. Hofmann, of the University of Berlin, reviewing the results of ten years' experimenting in the University of Berlin, in connection with the policy of admitting pupils from the Real-Schulen. An English translation of the pamphlet has been published in this country by Ginn, Heath & Co.

In 1883 Professor Edward R. Sill, in an article in the "Atlantic Monthly" (February, 1883, LI, 171-179), entitled "Herbert Spencer's Theory of Education," very incisively touched upon the salient points of Mr. Spencer's theory.

["His main proposition is, in a nutshell," says Professor Sill, "that 'science' ought to supersede the classics, the modern languages, history, art, and literature. . . . It is to be hoped," he elsewhere says, that Mr. Spencer "will yet revise the treatise, or withdraw it altogether, and substitute a more mature treatment of the subject, whenever he comes to realize that his reaction has already gone much too far."—Pp. 171, 179.]

Perhaps by none who have written on this subject have the teachings of Dr. Thomas Arnold, of Rugby, been so effectively supplemented as by his distinguished son, Matthew Arnold.

In 1868, in his volume on "Higher Schools and Universities of Germany," he spoke with considerable reserve.

["I am inclined to think that both sides will, as is natural, have to abate their extreme pretensions. The modern spirit tends to reach a new conception of the aim and office of instruction; when this conception is fully reached, it will put an end to conflict, and will probably show both the humanists and the realists to have been right in their main ideas."—P. 154.]

In 1882, advancing to a more decided declaration, he published in the "Nineteenth Century" (August, 1882, XII, 216-230), a paper on "Literature and Science" (originally delivered at the University of Cambridge, as the Rede Lecture), which he has also delivered during the present winter in several American cities and towns.

[In this he emphatically assigns to literary studies a pre-eminence over the natural sciences for the development of the powers of students. "Letters," he says, "will call out their being at more points; will make them live more."—P. 229.]

Lord Coleridge, in his address at Yale College in the same year (1882), supplied some suggestive arguments from his own experience.

An article in the "Quarterly Review," July, 1883 (under the title of "The Study of English Literature"), touches very forcibly on the advantage of a classical training.

["We greatly doubt whether any one [of the physical sciences] offers the possibility of so thorough a training of the reason and the judgment as is implied in the mastery of a classical language, in all the perfection of its form."]

Of the articles and other discussions called forth in reply to Mr. Charles Francis Adams, Jr.'s, Phi Beta Kappa address, the following may be named:

"A College Fetich," reply by President Porter, of Yale College, "Prince-

ton Review," September, 1883, new series, XII, 105-128; "Greek in American Colleges," by J. H. Morse, in "The Critic," May 25, 1883, III, 341, 342; "Greek, a Prime and Necessary Factor of Scientific Education," by E. R. Humphries, "Journal of Education" (Boston), August 9, 1883, XVIII, 87; a letter by C. H. Ford, "Journal of Education," November 15, 1883, XVIII, 309, 310; "The Use of going to College," "The Nation," August 16, XXXVII, 183, 184. "Mr. Adams," says "The Nation," "has taken no account of the experience of the Berlin University in the ten years since the admission of the pupils of the Real-Schulen (or technical schools), as well as the pupils of the Gymnasia (or classical and mathematical academies) to the university";—the result being that, "in all kinds of university work, including the higher mathematics, the pupils from the classical schools surpass the non-classical students." [Compare Hofmann's "Address," cited above.]—From "*Monthly Reference Lists*."

[To be continued.]

*DUAE CORONAE. [Epigramma ab Angelino Gazeo.]*

Elige utum malis. En aurum, en spina coronae;  
 Illa nitet gemmis, sentibus ista riget.  
 Cernis homo spinas, spinas insignia coeli,  
 Symbola Divinae cernis amicitiae.  
 Si sapis, hanc capiti dum fas est, inde coronam,  
 Quae gerit hic stimulos, post referet radios.  
 Sed cave, quod lucere vides, est proditor aurum,  
 Quod ferit hic radios, post adiget stimulos.  
 Ergo age, quisquis ades, meliori praeditus aure,  
 Haec bibe verba senex, haec bibe verba puer.  
 Alterum in alterius medio latet. Optima mens est,  
 Per bona nolle malum : per mala velle bonum.

*THE TWO CROWNS. [From the Latin of Angelinus Gazeus.]*

Behold two crowns, the one a crown of gold,  
 The other crown of thorns;  
 This one with jagging prickles rough, while that  
 Full many a gem adorns.  
 Thou seest, O man, the thorns, those piercing thorns  
 Do heaven call to mind.  
 Proofs are they of high Heaven's boundless love—  
 Of Christ's love for mankind.  
 If thou art wise, and while the choice is given,  
 The thorns choose for thy head;  
 The crown now bearing thorns in after-time  
 Will rays of glory shed.

Beware of that which shines with dazzling light  
Of gold—deceitful gold!

Now sending forth its rays, in time to come  
Death's stings it will unfold.

Come, then, whoe'er thou art, or young or old,  
Desiring to pursue

The thorny path of right—these words regard,  
And thou wilt find them true.

A crown of thorns lurks in this golden crown;  
Amid the thorns is gold—

Choose not that good which ends in ill, but choose  
Those ills which good infold.

W.

**EPITAPH.**

This epitaph is said to have been taken from a tombstone in Germany, and was published some years ago in the London "Times":

O	quid	tua	te
be	bis	bia	abit
ra	ra	ra	
	es		
et	in		
ram	ram	ram	
i	i		
mox	eris	quod	ego nunc.

**SOLUTION.**

O *superbe*, quid *superbis*? tua  
*Superbia* te *superabit*.  
*Ter* ra es, et in *ter*-ram *ibis*.  
Mox eris quod ego nunc.

"O man of pride, why dost thou boast?  
Thy pride will surely vanquish thee;  
For thou art dust—shalt go to dust,  
And what I'm now thou soon shalt be."

A. M. MATTISON.

*Baldwin University, Berea, Ohio.*

NOTE.—The selections from Cicero which occupy the first page are designed for sight-reading; "Caesar," for students reading Caesar; "Cicero" for students of Cicero's life; the "Cato," in connection with "*Cato Maiore*;" "Antonius," for readers of the *Philippics*. The *Colloquium* on Horace will interest students of the poet. We welcome the interesting letters, especially those from beyond the sea. Others are in type. Mr. Collar's article furnishes reading for students of grammar. Much interesting matter (including book-notices) is crowded out of this number.

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